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THE

MISSIONARY LINK

FOR THE

Woman's Union Missionary

SOCIETY

OF AMERICA FOR HEATHEN LANDS.

JULY, 1867.

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The Missionary Link.

Before separating for the summer we send our little paper to our earnest workers, trusting that the evidences it contains of faithful effort during the past winter months will be but a stimulus for the future. The instances of hope which come to us from the "dark places of the earth" will show we are not sowing seed in vain. We are sure the descriptions of Christmas in Calcutta given by our missionaries will be read also with pleasure, as an evidence that our dear society, through our representatives, has ingratiated itself in the hearts of many of the native residents, whom we are striving to benefit spiritually.

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA.

Extracts from the Journal of Miss Brittan.

TOUCHING APPEAL.

August 7th, 1866.—My heart was very much touched by one of my poor women to day. She is so anxious to be taught, and listens to instructions so eagerly. She has lost all faith in Hindooism, and seems like one groping about in the dark for some resting-place. God grant that she may find a safe and sure anchorage on the rock Christ Jesus. "Oh," she says, "we are like

beasts. As beasts we live and as beasts we die. We are so ignorant, we know nothing. Why do not more of your ladies come and teach us. They believe that unless we know about Jesus, we cannot go to heaven. Oh! why have they never come to tell us before, and why do they not come now?" I explained to her the great expense, the trials of leaving home and friends, and how impossible it would be for some ladies to do it. And then I told her however many had come, until lately they would not have received them. She replied that she understood it, but now she would pray to God to send missionaries. I then talked to her on the nature of prayer. Chundra the native teacher explained it well, and then wrote for her a short supplication in Bengali, which she said she would learn to pray.

And now although we have under instruction one hundred and three zenanas, and ten day-schools we need *more money, more ladies, and more native teachers.* Thirty new houses and two more day-schools have applied to us, but we are obliged to send the answer "We cannot come." We could employ twenty ladies in this city alone, each having a hundred souls under her care.

ROMISH CUSTOM.

Sept. 25th.—The Hindoos have some notions equally absurd with the Romanists. They have a string of beads, and the more religious of them frequently have them in their hands. Over each name they repeat a different god's name. Upon asking the reason of this, they say that by the constant repetition of their names, they hope one may occur to them, just at the moment of death, and in that case that god will be their great friend and protector in their next state of existence.

CRITICISM OF A HEATHEN ON CHRISTIAN CONSISTENCY.

A babu, the husband of one of my scholars, had a long talk with me yesterday. He said he believed in the religion of Jesus. "Why then," I asked, "do you not profess it?" "Oh! if I did," he replied, "what would become of my daughters, nobody would

marry them. Thousands of us believe in the head, but our hearts are not touched. Our prejudices have been uprooted by the teaching of christian men, and when this is the case with our women, we will be a different people. I wish we were all Christians. I read the Bible a great deal; it is the best of books. That one preeept of Jesus, "Do unto others, as ye would they would do to you," is worth the Kohinoor diamond. I told him that Christianity did not consist merely in uprooting old prejudiees and casting aside idols, whieh was but its outward form or semblance; but that it was a transformation, an entire change of the thoughts and desires of the heart so that those who formerly loved sin, now loved holiness and desired to be made holy like God. "True," he said, "I know true Christianity is this, but how few *true* Christians there are. I have never seen but one or two, and I do not suppose there are more than a hundred in the world." Alas! for the inconsisteney of Christians that such should be the sentiments of a heathen. I tried to show him, the purity and holiness of the divine law, and the weakness and sinfulness of human nature, with its proneness to fall, even among sineere Christians. But he seemed to be persuaded, from all he had seen, that very little effort was made to live up to the precepts of Christ, for if there were more *true* Christians, this world would be a paradise.

A RAY OF LIGHT.

Oct. 1st.—In three different houses to day, some of my pupils told me that they had east aside their idols and now only prayed to the one true God through Jesus Christ his Son. I trust at the last great day, there may be found many of the Lord's hidden ones, who have been shut up in these zenanas.

OPENING IN MIDNAPORE.

Midnapore, Oct. 12th.—I received last month several urgent letters from Mrs. Phillips, who is stationed at this place, begging me to visit them as they had eommeneed zenana work, and needed a little adviee. The Doorgha Poojah holidays are eelebrated this season, eontinuing two weeks. During this time, as it is a general holiday all over India, all business is closed and no teaching

can be carried on in our schools or zenanas. I selected this time therefore for my visit and hope I may aid the work a little.

There are about eight English families in this station, with schools and a printing press belonging to the Baptist mission. There is also a pretty little Episcopal church here, but at present there is no chaplain.

This morning I was pleased to see the servants come in to prayers, which was conducted in Bengali. You could not persuade any servants in Calcutta to do this, but these people are not Bengalees, but Sontals, who are a very simple race.

RAVAGES OF FAMINE.

Monday, 15*th*.—We see here more fearful ravages of the famine than in Calcutta. Five thousand are daily fed, and the gaunt skeletons which meet your eyes in every direction are fearful to behold. In the central jail of this district which I visited, are a thousand prisoners, the most of whom, poor wretches, committed some offense purposely, knowing that they would be well fed in prison. From present prospects it is feared that the famine in most parts of the country will continue another year. About twenty miles from here the sufferings have been dreadful in the extreme. For many weeks you could not go out any day, but four or five bodies would be seen half devoured by animals. The depredations of the tiger are becoming alarming, for they have lately fed so much on human flesh, that their taste has become much excited. They prowl continually about the native villages and in three instances have even had the daring to enter native huts, and carrying off the women therein, have devoured them.

Since writing the above, Mrs. Phillips has received a letter from her mother who resides at a station fifty miles from here. She writes that the tigers have taken seven people from their village, and that nightly they come within twenty rods of the house. One was so bold as to venture on the Verandah of the mission house, and carry off a little dog which was sleeping there. Even in the daytime when the men are at work, a little distance from the house, they are obliged to keep three or four continually drumming and making a noise to frighten the tigers away.

IMPORTANCE OF WORK IN CALCUTTA.

Mrs. and Miss Phillips have opened ten zenanas. When I visited the first one they gained access to, a woman seemed so pleased to see me. She told me that she had seen me two years ago at the house of one of her friends in Calcutta where she was visiting. As her friends were being taught, that inspired her with a desire to learn. Thus you see how important the work is at Calcutta. The Babus from all parts of India when they go to Calcutta frequently bring their wives with them, and learning what is done for women there, they begin to desire the same.

AN EXPERIENCE OF TRAVELLING IN INDIA.

Calcutta, Oct. 28th.—Safe at home again. The travelling in this country is something dreadful. For my return, Mr. A. the chief of the police laid my Dak for me; that is, he arranged palky bearers at every station waiting to relieve each other, and stipulated the price I was to pay them. Had he not also sent a policeman as far as Oolebiah I do not know what I should have done. It was about half past ten at night before I came to the end of my first stage. When the bearers had received the price agreed upon, they demanded twice the sum. The second set of bearers came and all seated themselves around the palky, then commenced smoking and refused to take me an inch farther until I acceded to their wishes. I refused and shut the doors of my palky, but as fast as I closed them on one side, they opened them on the other. Fancy the scene, if you can. A very dark night in a wild country, giant trees, and thick brush-wood lining the road. My palky on the ground completely surrounded by these black, almost naked savages—(for they are little better.) The red glare from the torches making everything look more weird and spectral. Add to this, all of them talking and vociferating in the loudest tones together, and you may imagine the pleasant situation in which I was placed. A perfect picture of pandemonium! I knew they would not dare to proceed to violence, as I had a policeman with me, but he was a native and either could or would not prevent their extortion. It was impossible for me

to accede to their demands for had I given way in the least, I should have had to double the sum at every stage. So, I remained in this pleasant position not without much fear and trembling for about three hours. At length finding I was as determined as they, my second set of bearers took me up and started off. Having learned wisdom by experience, I would not pay the bearers at each stage, until the succeeding set took me up. These are a strange people, they try to defraud you as much as they can but if they find you are a match for them, they respect you the more.

AN EARNEST PREACHER.

December.—Last week a Mr. Tindling arrived here. He is a theological student from Cambridge, but, as yet, has not been ordained. In the meantime, he felt that he had a call to preach as an evangelist, and more particularly, for a few weeks, to speak of Christ to the educated Hindoos. He has been at Madras for a short time, and, it is said, is a man of most wonderful power and eloquence, while he preaches but one thing—Christ the Redeemer. The last night of this year he delivered a lecture in the Free Kirk, on the text—"And the door was shut." It was glorious. He reminds me very much of Guinness, with the same simplicity, but more power, energy and eloquence. He gave a lecture two nights ago to the natives, who, among the educated, have a thorough knowledge of English. The subject was—"What think ye of Christ?" I am told it was *splendid.* Oh, that he may wake us all up to more zeal and devotion.

THE CHRISTMAS TREE.

We have had our Christmas tree, at which sixty natives were present—among them a few of the ladies and children from our zenanas. It was a great success, and looked very prettily. The tree was large, and loaded with fruit, dolls, toys, pictures, boxes of candy for those who would eat them, and bags of nuts for those who could not. We not only had gifts on it for those who were present, but for our poor zenana ladies who were not permitted to come. To each of our native teachers we gave cloth for a skirt, and a pair of stockings. We felt it was a begin

ning, and another year, I am sure, we shall gather together many more.

We made them all play blind-man's-buff and a variety of other games, which are almost an unknown thing among them. The shouts of laughter did one good, for these natives are very sedate, and even among children you seldom hear a hearty laugh. When they were tired of playing we showed them the magic lantern, and then gave cakes and oranges to such as would eat them. If Mrs. Le Roy could only have looked in, I think she would have felt that her Christmas tree was fully enjoyed and appreciated, and that she had made many hearts glad. May all those who were there, and who, as yet, know not Christ, soon learn to value that religion which teaches "glory to God, good-will to men."

Beautiful Star was perfectly delighted with Mrs. Le Roy's gift, and has been studying it ever since. When I go to see her, she reads portions of it to me and I explain it to her. I do love her very dearly; but I have little or nothing new to write about her now. She is, I trust, with many others, slowly but steadily progressing in divine knowledge.

DELIVERANCE FROM DANGER.

January 2d, 1867.—At the commencement of this new year, what an occasion of thanksgiving and gratitude have we to record. A large fair is always held on the 1st at the Botanical Gardens, which are about four miles from Calcutta down the river. As ladies from different benevolent societies may have stalls there if they desire, we concluded to occupy one. It is a great gala day, and thousands go there from the city. As we wished to have our table arranged before the crowds arrived in the morning steamboats, we engaged a little boat for the day, and returned at dark, thus avoiding the troubles of others. This morning a gentleman called to know if we were all safe. It appears that the steamboat which left the Gardens at five o'clock, was a small one, and over thirteen hundred people crowded on it in such a way they hardly had room to stand. The captain was utterly incapable of taking charge of the boat

as he had been drinking. When he neared the city, he boasted that he could make his steamboat fly over a buoy which marked the spot where a vessel had been lost in the Cyclone. This river is such a dangerous one that no vessel or steamboat is allowed to sail on it after dark. This steamboat struck, and immediately began to sink. A gentleman who was on board said the scene was most truly fearful. Screams, yells, prayers and curses were all mingled together. If all on board had remained quiet, all might have been saved, as it was four hours after the boat struck before she sank completely. A small steamer which came up to her assistance struck likewise, and sunk, but crowds of little boats did all they could for the poor people. Numbers were lost by rushing into these little boats, but, as yet, it is impossible to tell how many. It was a fearful thing, and has cast a deep sadness over the new year.

PRAYER-MEETINGS.

January 9th.—This is the world's Week of Prayer, when a union prayer-meeting is held every morning. Oh, they are such a comfort, for it seems as if every one was so much in earnest. Three years ago to-day I landed in Calcutta; surely I have more reason than ever to take up the motto—"Fear not."

R— and Environs of Calcutta.

Extracts of letters from MRS. NICHOLS.

ENCOURAGEMENT AT H.

December 8th.—At the school at H. I found over twenty promising girls, whom I should like to visit every week if it were possible. The woman who teaches it told me that as she kept the school in her own house, where no boys were allowed to come, many more girls were therefore allowed to attend.

After leaving the school, we went to the old house, and as we were passing through the outer court, which is now quite overgrown with grass, a little girl called out, "Mem, come this way; come up here and see." She was standing on the top of the holy

place where the idols are placed at their poojahs. The place was so spacious, and raised so high, that we could not see until we went up the steps. But there were a number of little girls, about six years old, seated in a very orderly manner round three sides of a square mat, some of them having books. I found, on examination, that they knew something of their letters, which, they said, their brothers had taught them. One fat, chubby little thing, who looked almost a baby, when I asked who had taught her, said "I taught myself."

This is a slight illustration of the mania for learning which now seems to be spreading all over Bengal. The wonderful thirst for education prevailing among the young men of the upper and middle classes of the natives is even greater than their love of money, and this is saying a great deal. Let me give you another instance of the desire for instruction which is spreading through all castes and both sexes. A little girl belonging to one of the lowest castes, and who often carries my boxes, was telling me that her mother wished her to listen while we were teaching in the schools, and then, if she had a book, she might, perhaps, teach herself.

A CHRISTIAN CONVERT.

December 12th.—At J. the women are taught by a tall and handsome widow whose name is Kali. She is very clever, and more intelligent than any I have known in the zenanas, and has advanced her scholars wonderfully. I wish it were possible to send you a picture of her bright face.

Now I will turn to something more cheering and encouraging than anything else. One of the women in J. has a husband who has been, for many years, a teacher in the school at B. He went to see his family one afternoon, and, with some hesitation, told his wife that he had long been meditating an open profession of his faith in Christ as his Saviour. To his surprise, his wife offered no objection, but said, "If you go, I will go with you." How happy must the poor man have been to hear those words, and, as you may imagine, their recital rejoiced our hearts. She

was not considered sufficiently enlightened in Christian truth to be baptized yet, but I was not long in seeking her to give her all needful instruction.

She is very anxious to be taught, and told me she prayed every day with her husband and by herself. I told her I should pray much for her that God, who had given her strength and courage to take such a step, would also daily give me more grace to teach and guide her. I found she had attended service in the chapel one Sunday morning. The feeling at J. will be very strong upon the subject, and I doubt not I shall have a few difficulties and trials to encounter for the next few months.

CHRISTMAS GIFTS FROM BABUS.

I wish I could describe the scene we had here on Christmas morning. First, at breakfast-time, came a servant from a babu, at whose house Miss Nottingham teaches, bringing a present for her of almonds, grapes, raisins, oranges, figs and sweetmeats, and, to crown it all, a large fish. No sooner had we returned from church than in came a dozen more messengers, men and women, bringing presents from I do not know how many babus. Our dining-table was loaded with all sorts of good things, which we hardly knew what to do with. We sent a large basket of oranges and plantains to the Scottish Orphanage, and then gave to one and another. But even then we seemed to have only disposed of a little, and it will be a long time before all the candy and nuts disappear.

OPENING AT C.

January 24th.—"Ella Van Brunt" went with me to C., where we had been asked to establish a girls' school, or, in the words of the babus, "help more benighted souls who had otherwise no means of instruction." When we reached C. we were invited to go into a large room used as a sitting-room by the babus, where there were about thirty little girls seated in a row, most of whom could read. My sister Isabel wishes very much to take the superintendence of this school, which, I think, will be a good plan.

The babus told me there would also be several zenanas opened here, as many were wanting to learn. I dare say, poor things, their chief desire is to learn needle-work, but I hope we shall be able to teach them something better as well. A great many babus, according to their usual custom, came to look on. I told them they must remember we were missionaries, and if we took charge of the school, we should introduce our own books and teach what we pleased. If they consented to these terms now we should not expect them to make any objections afterwards. They seemed perfectly willing to agree to this.

Teaching among the girls is, if possible, more interesting than among older women, for their minds receive and retain impressions more readily. But whether old or young, God will bless the means faithfully used for the instruction of those whom He has chosen for His own.

EVIDENCES OF THOUGHT.

January 26th.—In a house which I visit in Calcutta, one of two women seem to think and feel more deeply than most do. One day one of them asked me why God gave to Abel his Holy Spirit and not to Cain. I explained to her how many things in nature there were which we could not understand, and then asked her how we could expect to understand the deep things of God so many of which were out of our reach. On another occasion when my sister Margaret was with me, and the usual question had been asked, "Was she married?" the answer was given that the customs of our country were entirely different from theirs. This same woman said, almost in the words of Paul himself, "We are so taken up with thoughts about marrying and giving in marriage, that we have very little time to devote to thoughts about God and his work. With you it is different you are much better than we."

BIBLE-LESSON TO THE CONVERT'S WIFE.

And now to give some little report of what is, at present, the pleasantest part of my work, that is, giving a Bible-lesson to the new convert's wife at B. When I see her, it seems more than

repay all the trouble I have experienced in J. in consequence of her change. She seems in such a happy state of mind that I feel sure God has, in His goodness, begun a work of grace in her heart. To root out all old prejudices, is not the work of a day; for the belief in man's good works, as needful to salvation, will return again and again. But I think she is more teachable than any one I ever have seen. Her name is Aupoorbo, which literally is "*not before;*" and certainly some of the events of her life are rather unprecedented. She has now removed to B., and is comfortably located in a small room at the back of a larger house, occupied, I suppose, by Christians.

We learn that one of the women in Miss Brittan's zenanas is desiring to become a Christian and be baptized, which her husband is not averse to.

Calcutta.

Extracts of Letters from Miss Nottingham.

WORLD'S WEEK OF PRAYER.

January 16th.—We have had a precious week to our souls in the one that is just passed; the Christian world's Week of Prayer. Our meetings were held in the various churches of the city, from half-past seven to eight, or nine o'clock in the morning. Each morning the church was crowded, so that a large number were obliged to stand. My own soul has been exceedingly blessed, and I have consecrated myself anew to Jesus for another year.

STUDIES PURSUED BY ZENANA PUPILS.

To-day I have visited five zenanas where, surrounded by those women whom I love, I feel very happy. I think many of them are believing in Jesus and love to read about Him. I offered one a good book of select pieces, which seemed at first to please her very much. But, upon looking through it, and seeing no piece headed God, or about Jesus, she gave it back, saying she did not want to read it, as there was "nothing about the Lord

in it." I have very little discouragement in introducing religious books, for it is our rule not to visit houses where they do not choose to read what we give them. I teach geography and arithmetic as well as history sometimes. All the women learn arithmetic quickly, for it is wonderful what clear heads they have. History is the most difficult study, unless it is put in the form of a very simple story. Their world has always been so *little* and so *flat*; it seems as if they cannot comprehend that it is really 25,000 miles around, and that different nations and different governments are to be found. Every thing with them is "Belatee," a term which signifies English. This ignorance is not confined alone to the women, as half the other sex do not realize that there can be a third nation in the world.

There are many demands upon us now to open new houses. Twenty-five at the outside, are all one lady can superintend and do it well, and then the work is very hard. Each zenana averages two and a half women, so that sixty-five pupils is the number under my care besides my schools. Of course it is impossible to undertake the superintendence of any more and do them justice.

MISSION SCHOOL.

I have just returned from my school, and, oh! what a se I have had to deal with. Sometimes I feel like punishing th little ones, but I remember my own childish days gone forever and then can only smile in stead of frown. Fancy forty girls, al between the ages of four and eight, who are afraid of no on and have never known what the term "obey," means. Think o them all standing or sitting so near together, that if one move the whole forty must. Then, if you tell one to stand up, half-dozen are sure to be on their feet in a moment; or, you ask a question, twenty at least will answer. But, course there is a bright side, or this would be unlike all pi tures. Twelve of my little ones have learned to sew nicely, an each has made herself a pretty jacket to wear at the close school, while eight more hope to finish theirs before that tim

Then a majority of them can read and spell very well, and the first two classes know a great deal about geography. They can give the boundaries of the countries of Asia, and can point out on the map any place which is asked them. They also can cipher a little, and know how to write very nicely, and, last, but not least, they are learning about the great God and can repeat the ten commandments, and can sing the little hymn—"There is a happy land." I think was only a few of the scholars are over seven years of age, it is after all, a nice little school.

MARTHA, THE NATIVE TEACHER.

I have just received the avails of fifty dollars from the Sabbath-school in Georgetown, D. C., which was sent me for a native teacher, and which will pay her salary for six months. We have selected one named Martha, a very earnest Christian woman, who has taught in the houses in which I have visited ever since I came here. I thought I would prefer to engage her for this money, and let her former pay go to the fresh teachers we have employed.

Martha has had many trials, and I think is better for them. She was left a widow when quite young, with two small children. Before her marriage, she received a very good education in one of the mission schools in the country. After her husband's death, she was very destitute for some time, and suffered a great deal with her little ones. Better days soon came, for a very good Christian native who chanced to see her wished to marry her, notwithstanding her being a widow. She finally consented, and they have since been very happy working for each other.

Poor Martha has had a sore affliction lately, which grieved us all. Her eldest child, a fine, bright girl, eight years old, we thought would, in time, make a good teacher—but, the Lord saw differently. One day, during the last of the rains, Martha went to teach as usual, leaving her children at home alone. There came up a severe shower, which made the water very deep in the road. The little girls going out to play in it, drew near the tank and, although no one knew quite how it was, poor Jane was

seen floating on the water, drowned. Martha was very sad for a while, but she has continued her teaching, and I think is more earnest than before.

You see I am quite interested in this teacher, and hope the Sunday scholars may be also, and may support her as theirs for a long time. I will ask her to write them a letter in Bengali very soon, and perhaps by the time the money sent is expended they will be able to forward more for her support.

Extract from the letters of MISS PILCHER.

INTERESTING PUPILS.

January 28th.—Among the pupils in the zenanas which have been placed under my charge, is a doctor's wife. I was surprised to hear how well the doctor speaks English, until I heard he had been in England. They have a very nice house furnished with many English things, but it is really a labyrinth with its many gates, doors, steps, and long passages, in which one could easily lose their way without a guide. In another house I have one dear pupil who seems to be in wretched health, and is not always able to study. She is, I really think, a Christian in heart, and although her husband does not believe as she does, she often talks to him on the subject of religion. She is learning English, and reads Bengali very well. My sympathy is very much aroused for her, as she seems so solitary in that house, few other women living there. She told me to-day that, although she always lies down, she rises the moment she hears us enter, to show her great respect in seeing us.

NEW OPENING.

A day or two since, as I was teaching in a widow's house, a babu came in and said he wished some of us to call and teach his sister and sister-in-law. We consented to visit them the next day, and found there were four children besides the women who were desirous to learn. The sister-in-law was only thirteen, but beside her was a nurse with a baby four months old, which she

said was hers. It really seems dreadful that these poor girls, so young, should be obliged to leave their father's house and go to live with a husband they do not know. One bright-looking girl in this house looked quite miserable, as she told us, her mother would not allow her to continue her reading, because she was to go to her husband.

VISIT TO R——.

Yesterday I went to R—— with my sister, Mrs. Nichols. The school we visited first is for very little girls, who are taught by a boy. He is well fitted for his situation as he is gentle, and yet seems to have all the scholars under perfect control—every thing is so orderly and well conducted. One child, called Mootka, was especially interesting as she was exceedingly pretty, with such bright eyes. All the scholars laughed when my sister told them this little girl's name, and that mine meant a pearl. We ate our lunch in the palkies, which are certainly a most disagreeable mode of conveyance. The bearers keep incessantly muttering something as they walk, which at first I thought were their prayers. It seems to me, that in a crowded street they must be an unsafe conveyance. I saw a rider's horse knock down the bearers of a palky who evidently were much injured, although the person inside was not thrown out. There was a great noise, as a matter of course, for the natives are unable to do anything without it.

MISSION SABBATH-SCHOOL.

I have joined the Sabbath-school in which all the ladies of the American Home were teaching. I find the scholars among the most ignorant beings I have ever seen, and many are so destitute, they have hardly a rag to cover them. Some of the costumes really tempt one to laugh; for instance, one little boy had on a very old pair of white kid shoes, cut at the heels, while a little girl had on the remnants of a light pink silk.

The East Indian children are to be distinguished by the variety of colors they delight to load themselves with, besides sham jewelry of every description. I trust we shall do these outcasts some good, for they can be reached in no other way.

THREE MONTHS' PROGRESS.

My sister and I went to a tea meeting and address, held at the Union Chapel, which celebrated thus its fiftieth anniversary. The present minister came out here in the same ship with us and was most acceptable by his sermons on board.

We have been in India now three months, which seem to have passed quickly. One pundit tells us we are getting on very fast with the language, although I long for the time when I can speak without an interpreter. This week I have had a very nice girl as my interpreter named Rebecca, a pupil of the Normal School who seems to take a deep interest in zenana work.

I have attended the service at Mizapore, conducted in Bengali and think, if possible, I shall always go, as it will accustom me to the sounds of the language, while I can even now understand some of the words. It was refreshing to see these natives calling on the name of our Saviour. A babu played the harmonium and the singing was very good.

REPORTS FROM BIBLE-READERS.

Dehra, India.

Extracts from the journal of MARGARET *and* JULIA *translated by* MISS BEATTY.

WE have only been able to give a few extracts from the daily journal of our Bible-readers, Margaret and Julia; but it will be seen from these, how faithfully they have continued their labors, and how apt their selections and ready illustrations are to the different cases they come in contact with.

June 1st, 1866.—We went into a village where we met four women, to whom we read and talked of the birth of Christ. They said the reign of the English was good, because they had

peace, and then they asked, "Why do they not have caste as we do?" We told them God created us all alike, that we were descended from the same parents, and as parents divide all things equally to their children, so did God. His book, also, God gives to all, and not alone to the priests, and all, therefore, should learn to read it. The women listened attentively.

June 4th.—In another village, we met a woman whose son had given her a great deal of trouble. She was very sad, and to comfort her, we read and explained the parable of the prodigal son. We tried to persuade her also to return to the Heavenly Father, who would receive her as freely as the father in the parable.

June 7th.—We went to the house of a Hindoo woman who was very ill, but who was attended by several neighbors. Read the 3d of John, and told them that those who believe on Jesus would find eternal life. The sick woman said, "Hearing these words, my heart becomes much comforted." We told her there was greater comfort still, if she would come to Jesus and trust him, that He was our Saviour and Comforter, and we had continual joy in Him.

June 11th.—We went again to the village of the Grain Mill and read Matthew 12th. When I began to explain how Jesus came to save us, and also of the sufferings He bore for our sins, one woman wept bitterly.

June 13th.—Went to see a woman, and while talking, her husband came up and said, "It is as warm as if the day of judgment was coming!" "I said, when it really comes, do you suppose there will be no more anxiety than now?" I then explained to them, from the Word of God, what would be the condition of people at that day. They became very sad and thoughtful, and then I told them how God had provided a way by which we might meet that day without fear.

June 27th.—We went to the bazaar, where we found seven women sitting together and talking. When they saw us, they welcomed us with pleasure in their faces, and seated us in their

midst. Then they told us all their affairs, and Margaret read and explained the story of the young man who came to Jesus to ask what he must do to be saved. We then said, if they wished to enter the kingdom of God, they must be willing to do as Jesus directed.

July 10th.—Went to the bazaar, where we found two or three women gathered. Read to them the 12th chapter of Acts, and taught them this little prayer: "O God, forgive my sins, and show me the true way of life, for Jesus' sake." They learned this with great pleasure, and said, "The words you have caused us to hear make our hearts very glad and give great comfort, do come always, and we will hear you; and, until you come again, we will wish for you."

July 25th.—I talked with a Hindoo woman, and read to her the 1st and 2d chapters of James. She listened, and said, "I obey only God, and to no other do I offer worship. From my birth till now, I have been doing good works, and yet much pain have I suffered." I said, "One thing yet remains; believe on the Lord Jesus Christ and you will find salvation. If not, you will have pain on earth and hereafter also. From good works *alone* you can get no rest, faith in Christ is our only hope."

August 29th.—We went to the other side of the bazaar where we found a woman who was begging. She told us she came from a part of the country where there was a famine. We said "Shall we tell you the news of a Saviour, that you may carry it back to your own country?" She answered, with great joy in her expression, "Do, let me hear!" We read to her the account of the birth of our Saviour.

September 5th.—We went to a village where we met two or three Hindoo women, and one of them said, "We have been wishing for you a very long time. Please tell us about fasting, for this is our fast-day." So we read to them Matthew 6th, and they began to talk among themselves, "Now, we ought to keep *such* a fast." We taught them how they should always in fasting pray to God for the forgiveness of their sins, and seek help through Jesus.

Cesarea, Turkey.

Extracts from the reports of Bible-readers under the care of Mrs. W. H. Giles.

STATISTICS OF MARIAM'S WORK SINCE SEPTEMBER 1ST, 1866.

Number of houses visited,	309
" persons conversed with,	1,140
" " unable to read,	686
" houses destitute of the new translation of the Bible,	30

INCIDENTS OF MARIAM'S VISITS.

September 2*d.*—At the house of some Armenian neighbors, who were formerly very hostile, but are now friendly, Mariam met two aged women, one of whom was lame and unable to walk. They listened attentively, begging Mariam to come often, and promised to attend service at the chapel when they are able.

September 18*th.*—In M.'s visits to-day, they inquired why she had not been there before, showing the interest they felt in her. Some Musselman women begged her to show them the difference between her manner of living and theirs. She, among other things, explained the value and importance of prayer. The Armenians think the earlier they can pray in the morning the better they will be. M. showed them that God was ever ready to hear and answer prayer at all times, which they were glad to hear, saying "Now our souls can be saved."

October 1*st.*—In one house they sent requiring M.'s medical services. Many women were present, and all begged her to read to them, and, when she left, hoped she would come soon to remain a long time, giving them religious instruction.

October 2*d.*—A fortune-teller was in one house where M. visited. Some present had great faith in her, but were persuaded she did not do right, when they heard it proved from texts of Scripture that all soothsaying was evil in God's sight. A week after, Mariam inquired if the fortune-teller had prophesied the truth, when all confessed she had not.

October 17*th.*—At an Armenian house they asked why their

priests did not come and read the Bible as the Protestants did? One woman asked if it were sinful to kiss a stone cross in the house, which she did out of respect to God? Then M. told her that the Jews did similar things, and God punished them. She was much surprised. Another woman was so rejoiced, that she said, "I am eating my soul many times."

November 27th.—As M. was passing a house, a woman called out, "Are you not coming in here?" She went in and found sickness there. After comforting them, she read and prayed. They desired to show their respect by preparing food for her; but she said, "If you will attend to what I have said, I will consider it the highest respect."

December 24th.—In one house, where the subject of religion was discussed, they said, "We have but one Bible, and it makes no difference whether we are Protestants or Armenians." Mariam replied, "Each nation, I know, thinks their religion is right, but if there be but one Bible and one God, we must examine ourselves well and see if the practice of our lives corresponds to His Word. You worship pictures, saints, and observe holydays which God has not commanded." She then showed them from the Bible, that, beside Jesus, we had no intercessor with the Father.

At the prayer-meeting, twenty-five women were present.

Mrs. Giles gives the following sketch of the work accomplished by the two other Bible-readers who are employed by the Society:

Tayne Hanum's work is also very interesting, and Tayne Cheche is doing a great deal of good in Chomakla. The women come to her daily for instruction, and, though poor, are liberal, almost beyond their ability, in the cause of Christ. Mr. Giles recently visited there, and finds the spirit of brotherly love among the Protestants quite remarkable. He examined and admitted twelve persons to the church, among them one woman, while another will, we hope, soon be received.

Although there is some persecution in our field, especially in Cesarea, this only makes the work progress the faster. Pray for us that our work among this people may be blessed, and many souls be saved

Smyrna.

Extract from the letter received from Anna, our Bible-reader under the care of the Rev. and Mrs. H. J. Van Lennep:

Smyrna, *February* 1*st*, 1867.

Beloved Sisters,—Behold another year has gone by, leaving its shadow behind it, and has mingled with the thousands already past never to be recalled. During its course, our hearts were often cheered by the progress of the work of the Lord, and though we have sometimes been pained also, yet our joy is fully in proportion to the labor we have bestowed. The Lord grant us grace to serve Him better this year. May He bless it to you and to the labors you have undertaken for Him, so that the Word of God may be read in all the world, and especially in Asia, where the condition of women being more sad, needs more compassion. I feel that I have great need of your prayers, for as my relations to my fellow-creatures multiply, my duties necessarily increase.

I have commenced a school with my sister, in which I teach part of the day. We have thirty pupils, some of whom were beggars, and the parents of some are still living by charity. The gathering of this school is one of the fruits of your labors in this city. The parents and friends of the children are pleased with their progress, and encourage us to persevere. The children are very fond of the Bible stories and singing—the latter seems to attract those who pass along the street. The mother of one of the children says that her little one is so fond of the Bible stories that she repeats them many times before going to sleep.

Two or three days ago, a widow came to me who has a boy at our school, and said: "I am deprived of world comfort, neither can nature, nor starry heavens, nor the face of friends give me joy, and often I remain without food or fire, or even a piece of dry bread. But this child greatly comforts me by repeating what he hears from you. He relates such beautiful stories out of the Holy Scriptures as I never heard of before. I lament that I have so long been ignorant; but I say, blessed are we that are

yet alive to hear of the salvation of Christ." I replied, "We cannot be saved by knowledge, but only by simple faith in Christ."

We have two boys whose parents have undergone very severe trials. They were formerly in good circumstances, but lost everything by fire in Constantinople. They went to another city, and having found work, they succeeded in replacing their most necessary clothing and furniture. But another fire occurred, in which they again lost all they had. They were reduced to such straights as to be compelled to spend several nights upon the mountains. Finally, having heard Smyrna called the *Mother of the Poor*, because fruit and other trades offer many employments, they came here, and though still in great poverty, they find a support. But they now rejoice in the consolations of the gospel, which are daily imparted to them by their boys, who attend our schools, and are but eight or nine years old. One of them desired that the school, one day, would sing the hymn which commences, "I want to be an angel." Not recalling the words, he said, "Please sing the hymn that says, "I know I am a sinful child." It seems as if this idea had been impressed upon his mind. The Lord grant that they all may not only feel that they are sinners, but may find forgiveness by faith in Christ, and may serve Him from their childhood.

I was talking to a little girl the other day about her sufferings and said to her—"These bodily pains are temporary, let us be then careful that we be happy for ever. Where do you think you shall go when you die?" "To receive a crown of glory," she replied. I said, "A crown of glory is for the righteous alone, sinners cannot expect anything but a crown of thorns." The child seemed frightened, and looking into my face, asked: 'Am I a sinner?" "The Bible says we are all sinners," I replied. "Do you not remember doing wrong?" She said—"I sometimes say bad words, but I confess to the priest and it is forgiven." "No," I replied, "God has said, 'the soul that sinneth it shall die,' and the priest himself needs a mediator. But, do not despair, for one who has no sin, Jesus Christ, is a sufficient mediator for the whole world. He took upon himself to wear

the crown of thorns that all who sincerely believe in Him, may forever wear a crown of glory."

I must close, commending you to the Lord and to the word of His grace. I beg you to pray for me, as I ever pray for you.

ANNA SIRAGANIAN.

Mr. Van Lennep adds these few words of commendation, which will be gratifying to all our readers:

"Anna is doing well; patient, laborious, wide awake. It is chiefly as a result of her labors that we have now attempted and succeeded in gathering a school of children, mostly from the poorer classes, which is taught by Anna's sister with her assistance. And, although we began the experiment only three months ago with three scholars, it numbered thirty in January, and has now gone beyond forty. We had attempted before to establish a thoroughly evangelical school, but had met with little success as the natives are so jealous of our labors, that they have large free schools where all their superstitions are taught and enforced. There must be something very attractive in our teachers' manners and character to lead the parents to send us their children. The pupils are mostly Armenian, but there are two little Jewish girls and two bright Turkish girls of twelve. Anna continues her labors of Bible-reading, but helps her sister in the school, as this gives her free access to the children's families. I have mentioned this "Five Points School," as I call it, because it is one result of the assistance of your society.

"I am anxious that the good work of your society may be extended to the interior, and would therefore ask you to employ two additional Bible-readers. One at Thyatira, one of the seven churches of Asia where we have a chapel, and another at Aïden. The wives of our pastors, who are educated Christians, would be enabled to spend half of every day in going about and reading the word of God to the women. The one in Thyatira has lately lost three of her children by scarlet fever, and has been led to consecrate herself anew to the Lord."

It gives us pleasure to state that this request of Mr. Van Lennep has been granted by the Board.

Africa.

Extract from the Letter of MRS. LINDLEY.

A kind friend who offered to support a Bible-reader in Africa, has been induced by the following statements of the mission under the care of Rev. Mr. and Mrs. Lindley, to appropriate her donation for the benefit of the destitute girls mentioned.

"*February 8th*, 1867.—I regret to say that the good Bible-readers among the Christian women, are so much confined at home by their children and other family cares, that they think it impossible to attend to outside duties. We have in our station some Christian girls who read fluently, but the state of society among the heathen is such, that we dare not send them out as Bible-readers. Should any come to my notice, who can profitably be employed in this work, I will gladly use the funds sent in this direction.

"At present, I will expend the money sent by Mrs. A——, in clothing and instructing six little girls during the present year. Two of these girls are very poor orphans. One of them has a blind father, who can do nothing for the support of a large family of little ones. The others have fathers who are too poor, or too worthless to take proper care of their children. With the money sent originally by the Society for another Bible-reader, I will purchase clothing for some very poor women, who are ashamed to attend our religious services on account of their ragged condition, and will also appropriate a portion to the seminary for girls.

"For two years in succession, rains have failed to fall when most needed to bring to maturity such crops as are raised by the natives. Those who formerly could sell Indian corn and with the money realized buy clothing, have less than enough for their own families. The consequence is, they have not been able to buy clothing, and are now seen in sadly tattered raiment."

Mexico.

Extract from the Letter of Miss Rankin.

Owing to the irregularity of the Mexican mails, the reports of our Bible-reader in Monterey have failed to reach us. The following account of the encouraging work, there will, we doubt not, from this very delay be most acceptable.

"I have endeavoured from time to time to report to you concerning the work, sustained by your Society in Monterey, Mexico.

"The active and devoted Mexican woman named 'Choua,' whom you kindly offered to support in the work of imparting Bible instruction, soon after commencing her labors, met with an accident which quite disabled her from pursuing it with any degree of success. In stepping from a carriage, she dislocated her ancle in such a manner as to preclude her from using her foot at present, and it is feared she may be a cripple for life. This event was exceedingly deplored, as no other converted Mexican woman seemed to be so admirably adapted for a Bible-reader as this one.

"Not willing the work should cease, we turned our attention to others who were equally desirous of imparting the truth which they had received. This they would do from the love of Christ, although not possessed of the fortitude necessarily demanded in encountering all the difficulties. Four Mexican converts of Calereita, who are devoted to the work of disseminating the Truth will act jointly, and the funds appropriated by your Society will be received by them as a testimony of your appreciation of their work, rather than as a remuneration. Although exceedingly poor, these pious women cannot understand the propriety of receiving pay for work which they love to do so well. These women aim never to lose an opportunity of speaking of the Gospel or reading it, one as much as another, and assist each in obtaining a support. Mr. Westrup, who has had opportunities of becoming well acquainted with them speaks of them thus:

"'That they are true Christians, I have not the least doubt. Almost unaided, except by their Bible, they freed themselves from the shackles of Rome and unfalteringly press forward to do all in their power to instruct others. The firm and lively faith of Mexican Christians is something I never observed before among any other nation, and the God who thus feeds them in soul will take care of their bodies. Although the Truth, as it spreads through Mexico, demands great sacrifices of its adherents, yet these women are ready to make them. It will afford them much encouragement to receive from Christians abroad, substantial evidence that they are willing to make sacrifices too.'

"I have thus given in full the testimony of this Christian Englishman, which will corroborate my own opinion of these Mexican women. No one is willing to encounter these difficulties alone, but all will work together spending a portion of time each day in Bible-reading. Great good will, I fully believe, result from their united labors.

"Five Mexican pupils also have been kept in the Protestant school by your Society.* It is desirable that they should be continued there, as our hope for raising up Protestant teachers in Mexico rests upon the proper education of the rising generation. The pupils which I selected for your Society, were those who promise to be benefited by the outlay. No pains shall be spared to prepare these Mexican youths for future usefulness to their benighted country.

"I rejoice that God has put it into the hearts of American women to aid us essentially in the work of Mexican evangelization. I trust your prayers will follow your gifts, and we shall see the cause of Christ rapidly advancing in that dark land. May the influences of the Woman's Union Missionary Society, be felt in every land, and to many who sit in darkness, may light spring up. Christ, I doubt not, has commissioned your Society, and as He so strikingly honored the services of women while here on earth, I trust He will be with and bless you in the work of labor and of love which you are performing in His name."

* These have been supported by a member and the Young Ladies' Bible Class of the Rev. Dr. Stryker's Church, N. Y.

HOME DEPARTMENT.

Quarterly Meetings.

A MEETING was held at the house of Mrs. Doremus, March 21st, at which Rev. Mr. Douglass from the Telegu Mission, in India, and Mrs. Van Meter from the Bassein Mission, in Burmah, were present.

Mr. Douglass after giving an account of the station under his care, and the work which was rapidly opening for the influence of women, cited several instances which had fallen under his notice. One was a remarkable woman of high caste, called Lydia, who had been converted by the power of the gospel. Desirous to do something for the Master who had redeemed her, she went from place to place speaking publicly of the glorious truths of salvation. Mr. Douglass mentioned her as a woman possessed of such marvellous eloquence, that he had often listened to her with astonishment. On one occasion he heard her illustrate the power of the Christian religion with remarkable skill. She began by raising in successive series the vast structure of Hindooism, and then demolished it in the same graphic manner by proofs of Christianity, which, in purity and strength, could overwhelm all of heathenism.

The faith of Lydia he stated as equally remarkable with her eloquence, rising superior to every obstacle. Cataracts having formed upon her eyes, she became totally blind, but with zeal and energy still continued her earnest work. A friend from a distance sent her sufficient means to enable her to go to Madras and have an operation performed, whereby her sight might be restored. She expressed no surprise on receiving it, but said she knew it was coming. On being asked how she knew this, she replied, "Because I had prayed so earnestly for it to my

Heavenly Father yesterday and this morning." When it was explained to her that the money eame from a distanee and that it must have been sent before she offered prayer for it, she still insisted, "My Father knew I would pray for it, and so he put the thought into that friend's mind some time ago, that it might just reaeh me to be a *direct* answer to my petition." Lydia went to Madras, where the operation was performed sueeessfully, but owing to some imprudenee one eye was greatly injured, and needed a renewal of treatment. Yet her faith was not weakened for she said, "I am sure God will restore my sight for I have asked him so frequently, and I know he will glorify himself before the heathen." Eventually she entirely reeovered the sight of both eyes, whieh was indeed a triumph of her faith and a blessing to all who knew her. In elosing, Mr. Douglass spoke with great earnestness of the power native women eould exercise if only converted to Christ, and prayed that every hindranee might be removed in furthering the great object of our soeiety.

Mrs. Van Meter gave some interesting statements with regard to woman's work in Burmah, where great results could be aeeomplished by her instrumentality, among the Karens. They were a people waiting for Christianity, and whose earnest pleas for teaehers of holy truth were heart stirring. During itinerating hours, in boats, it was the custom of the missionaries to stop at every place which indieated a village. As soon as it was known that they desired to speak to the people about the true God, they were hastily eolleeted even from their work in the fields, and listened with eager hearts to the words of life. Often had the petition eome to them, to remain only for a few weeks and tell them more of the religion they longed to

believe. Sadly did the hearts of the missionaries sink when they told them they could not remain, although at some future day they hoped to return. After some incidents of the work in Burmah, Mrs. Van Meter closed with an earnest appeal, that many Christian women would feel it a blessed privilege to offer themselves for the great field which was opening rapidly for devoted efforts.

The May meeting was held on the 20th, at the house of Mrs. Lyons, in Brooklyn, at which Rev. Dr. Schenck of St. Ann's presided. He was followed by an address from the Rev. Mr. Burbank, a missionary lately returned from Western Turkey, who gave some details of the work in that extensive field.

Public Meeting in Boston.

The following article was sent us by the Boston branch of our society, who have lately been stimulated to more earnest efforts in the mission cause:

"An interesting meeting of the Boston branch of the Woman's Union Missionary Society, was held at the vestry of Park St. Church, on Thursday the 9th of May, Rev. Dr. Hooker presided over the meeting which was opened with singing by some children from the 'Home for little Wanderers.' Prayer was offered by Mr. Morse, followed by reading of the scriptures by Dr. Clark of the American board. Dr. Hooker then addressed the meeting, saying that he considered the education of women not only a link in the chain for the world's conversion but a lever which must be used to insure success. Rev. Mr. Abbott, of South Boston, commented the ladies on their past zeal and said that he and his church had ever taken a deep interest in the society. Miss Marston was the first missionary ever sent to a foreign land under its auspices, having been a member of his congregation. Rev. Mr. Fulton, of Tremont Temple made an address in his happy manner, exhorting us to labor with our equals at home who neglected the means of

grace. He closed by reading extract from the address of Rev. Mr. Nelson, as published in the "Spirit of Missions," on the degradation and servitude of women in China. Mr. Toles of the 'Wanderer's Home,' said his first religious impressions were received from a missionary, and his first efforts and contributions were in that direction. Not until the sight of ragged children in New York had affected his heart, did he turn his attention to the work of saving them, who might in turn give the blessing of christianity to the heathen. Letters were read from Rev. Dr. Huntington, and Dr. Butler, a missionary who has returned from India, expressing regret at not being able to attend the meeting. Mr. Abbott closed the exercises by reading the Hindoo woman's lament in the 'Missionary Link' of July, 1866." H. V. GOULD.

For the Missionary Link.

Progress of the Philadelphia Branch.

A public meeting of the Philadelphia Branch of the Women's Union Missionary Society, was held April 30th at the Church of Epiphany, Fifteenth and Chestnut streets. Rev. Dr. Newton, Rector of the church, presided and opened the meeting by reading from the 60th chapter of Isaiah, after which he announced the 102d Hymn, which the entire audience united in singing.

He then made some introductory remarks respecting the object to be attained by the organization, during which he said that there were three hundred millions in India who were out of the reach of religious influences and that the aim of the managers was to reach this mass of persons as far as possible through the Bible-readers who are employed by this organization.

The report of the Managers, in alluding to Calcutta, speaks of it as the centre of all expansive movements, and owing to its extended intercourse with educated foreigners, is fifty years in advance of the rest of India, in elevating woman. In this city they have been led to establish an "American Home," where five missionaries now reside, two of whom having been recently admitted into their ranks. These ladies are superintending twenty two native teachers, or Bible-readers, who labor with them in one hundred and three zenanas and ten day-schools for girls, in the city of Calcutta with its adjacent. Owing to the social custom which requires the various ramifications of a family to reside under one roof, the poor women who are reached by the efforts of the managers number many hundreds.

During the evening, addresses were made by Rev. Drs. Scudder, Boardman and Nandal.

Such was the brief notice in the *Philadelphia Inquirer* of May 1st. We have no room in this Number to give extracts from the interesting speeches of the clergymen who warmly approved this mission, and the influences it brought to aid the spread of the Gospel in heathendom. Rev. Dr. Scudder, whose birth-place was India, and whose life work has been preaching the Gospel there, bore eloquent witness to the need of women's help in the work of missions, favoring as he did in his excellent speech before the New York Society "sending an army of Christian women to India, as missionaries."

To do this we must have friends. We entreat our Christian sisters of all denominations to aid us. The Phildelphia Branch has hitherto been small, but this year gives promise of better fruits. We have been much encouraged by a visit from Mrs. Van Meter, an American missionary lady from Burmah, who has been aiding in her husband's mission, Rev. Henry L. Meter, for the last nineteen years. This devoted Christian lady highly approves our mission work, and would be glad to take back with her to Southern Burmah two or three single ladies as Bible teachers of women and children.

We must, therefore, continue our appeals for larger gifts, while gratefully acknowledging the contributions and collections since April 1st, 1867:

From ladies of Flemington, N. J.	. . .	$100 00
" " Glasgow, Del.	. . . .	15 00
" " Baltimore, Md.	. . . .	5 00
" " Princeton, N. J.	. . . .	10 00
" Hon. Matthew Vassar, Poughkeepsie, N. Y.		10 00
" Wheeler & Wilson, New York city, a sewing machine for our Mission in China,	. .	85 00
" collections in Philadelphia,	. . . .	299 30

Twenty dollars of this sum was collected by a "Band" in Germantown, and other bands are engaged. An assistant Society has been formed by the ladies of Camden, N. J., with whom we are happy to unite. SARAH J. HALE, *President.*

Philadelphia, July 1st, 1867.

MISSION-BAND DEPARTMENT.

A Fly's Lesson.

A good missionary was one evening sitting in his lonely room, downcast and sorrowful. His health was so impaired by the warm climate of India, that he was about to return home to recover it. As he sat thinking over his life and labors among the poor heathen, for whom he had sacrificed so much, he began to feel all his efforts to benefit them had been in vain, and he was going to leave them without one mark which should last for eternity. Presently his eyes fell upon his writing-table, which was covered with thick, green baize, and there, entangled in the long woolen fibres, he saw something very tiny moving. As he could hardly distinguish what it was, he took a miseroscope and saw the little object proved to be a very minute insect struggling to move through the material, whose coarse texture was, to its size, a thick and tangled forest.

The poor little insect would patiently push its way through one little space, and then would seem to be enveloped in the furzy threads, which wove a thick bridge around its path. Again it would fall over and lie motionless, as if stunned by the difficulties which it must overcome; yet, in a few moments, it would rise, and, nothing daunted, struggle on. Thus it did for an hour, never ceasing its efforts, and never giving up its goal, which seemed so distant and hard to be won. At last it neared the edge of the table, which was finished with a broad border of wood. Here the little insect paused a moment, and then shaking itself free from the shackles which had bound it, spread its gauzy wings, brilliant with a score of colors, and soared away.

The good missionary, who had watched the little insect so intensely, recognized it for one of the smallest flies which are float-

ing in the Eastern atmosphere, almost invisible to the naked eye. His thoughts, which had been so absorbed in wonderment at the indomitable efforts of the fly, then turned inwardly. As he compared the struggles he had just seen with his own trials in a foreign land, he sighed to remember how his heart had desired fruits of his labors before he had endured with perseverance unto the end. He rose from that hour a wiser, more hopeful man, feeling that one of the humblest of God's creation had taught him a lesson which could never be forgotten until life's close.

H. G. BRITTAN.

LETTERS FROM NATIVE TEACHERS.

THE following letters from native teachers in Calcutta, who are supported by specific contributions, are given without alteration:

Letter from Eliza,

A native teacher, supported by the Mission Band, "Hopeful Gleaners," New York.

April 13th, 1867.

MY DEAR YOUNG LADIES,—I am going to tell you something about my work. I am daily engaged in teaching the zenanas. I teach six hours every day, and am glad to say that all my scholars know something about the great God, the Creator of heaven and earth. But I hope and pray that they may soon know and love His Beloved Son, Jesus Christ, the Saviour of the world. Some of my scholars are reading part first of "Line upon Line." Besides those six houses, I go to teach another house, only on Saturdays. There is a bright young woman, whose name is Kristo. She reads the Holy Bible every day.

Now, I must tell you about myself. I am an orphan girl. I have two sisters and a brother. I am about eighteen years old. We are two sisters, working under Miss Brittan, and the youngest is in the Free Church Orphanage learning. Please excuse me for my short note. I shall try and write a long letter next time.

With love, yours faithfully, ELIZA SEAL.

Letter from Shoshie,

The native teacher supported by the Sabbath-school in Princeton, New Jersey.

My Dear Young Friends,—It is with pleasure I am going to write to you, and will gladly inform you of myself, trusting you will be glad to hear, because I am sure you are interested in me very much. With regard to my education. At first I was put by my brothers in the Central School, where my other two sisters went with me; and again, after a time, we went to Mrs. Pourie's school at Boitabrana, and now my elder sister and I have come out from there as zenana teachers under Miss Brittan. She is very kind to us. My younger sister is still in school. I am glad to tell you that I like my work very much; and I hope I shall let you know in my next letter something about them, as I could not do so now, because I have chosen to give an account of myself in this letter.

I hope all of you will pray for these benighted fellow-creatures. Oh, I hope the time will soon come when these will confess the Lord Jesus Christ openly. I must conclude now, as I have not got any more to say. Yours sincerely,

Shoshie Neal.

Meeting of the "H. C. Brittan" Band.

Last fall a little sketch was sent of a very pleasant meeting held by the Band, who although unknown to our dear Miss Brittan, loved her from her beautiful stories of heathen life, and called themselves after her name. The crowded pages of our Mission Band Department have prevented a previous insertion.

The little entertainment given my little Band was a very pleasant affair. The exercises were opened by prayer offered by Mr. Nathan Lane of the South Presbyteriau Church, Mr. Warner of Dr. Buddington's church read the report and made some pertinent remarks, contrasting the condition of those happy ones there sitting before him, with those for whom they had by their i

dustry shown such substantial sympathy. He then read a letter from Miss Brittan which was listened to with marked attention. Mr. Walter S. Griffith then spoke to the children in a most happy manner, showing them the extent and value of the effort they were making, and that their little arms were reaching across the waters to far off heathen lands and sending the Bible to children there who never heard of a Saviour. The members of the Band have prepared a box containing the following articles: 5 skirts, 24 dolls dressed, 18 bibs, 8 tidies, 2 pair infant's socks, 4 pair worsted elastics, 1 set of collar and cuff's, 1 pin-cushion cover, 1 box sundries, 1 gilt cover, 1 band, 4 pin balls, 1 pair mats, remnants of calico and muslin.

We would like that these articles be sent to Miss Brittan for the benefit of her field of labor. We hope to be more efficient in future, but in doing what little we have done we have had to contend with much that was difficult.

MRS. G. C. WHITE, *Pres. of "H. G. Brittan" Band.*

Extracts from Reports of Mission Bands.

OUR limited space will prevent our giving more than an extract from the Reports of Mission Bands, who have each labored so earnestly in the cause we love.

"JEWELS OF THE LORD," NEW HAVEN, CONN.

Mrs. S. A. Fellowes, the President of this Band, writes:

"We now send a check for $54, collected thus far by our Mission Band—"Jewels of the Lord." We should like it appropriated to the support of a child who may be educated for a Bible-reader, and would prefer one from India, as our Secretary, Miss Isabella Hume, was born in that country. Her father, Rev. Robert Hume, having labored twenty-five years in Bombay and Africa."

"HELPING HANDS," WASHINGTON HEIGHTS, N. Y.

Miss Johnstone writes:

"The Band has now forwarded to you $36 83, of its own collecting and $50 02, which it received for this special work from

the following Sabbath school classes of the Church of the Intercession: (Miss Van Voorhis' class, $13 83; Miss Audubon's $5 24; Miss R. Audubon's, $8 01; Miss Jones, $4 08; Miss Johnstone, $18 86.) With this amount they would like to name ———, as a Life Member of the Woman's Missionary Society. We would like to have a Bible-reader selected for us, to whom Miss Van Voorhis' Sunday-school class has sent a Bible. The Band also forward some fancy articles for the next boy which may be sent to our missionaries.

Rules for Forming Mission Bands.

1. An association of the young banded together to aid the "Woman's Union Missionary Society" shall be called a "Mission Band."

2. Each Band shall be responsible for the payment of not less than $20 a year.

3. A child may become a *Member* of a Mission Band by the annual payment of twenty-five cents. Parents or other adults may become Honorary Members by the annual payment of fifty cents.

4. Each member shall be entitled to a certificate of membership provided by the Society.

5. A Mission Band may be formed by four or six young ladies or children acting as collectors, whose duty it shall be to obtain the names of members return them certificates of membership properly filled out, and also to make yearly collections as they become due.

6. Each Mission Band shall have the superintendence of some lady in the same church where it is formed, whose duty it shall be to watch over and direct the labors of the collectors, see that their payments are duly made to the general Treasurer, and in every way encourage their efforts.

7. Each Mission Band may have the privilege of specifying in what particular field, occupied by the parent Society, they wish their money to be expended.

8. Each Mission Band must select an appropiate name, that no confusion arise in the acknowledgment of money.

TREASURER'S STATEMENT.

Receipts during the months of April, May and June, 1867.

EW HAMPSHIRE.—Concord, the oncord Brauch," Miss I. Minot, col- or.....$69

ERMONT.—Rutland, Miss E. Sea- , collector.....$5

[ASS.—Dorchester, Elhridge Torrey, [. $5

ONN.—New Haven, Mission Band, ewels of the Lord," per Mrs. S. M. lowes, to support child in Calcutta, ; Miss Ahhie Lyman, collector, in- ling $20 from Mrs. Wheeler, $70— nerville, a Friend, $5—Fairfield, shop Heher" Mission Band, Mrs. J. Glover, Sec., $20 =.....$144

EW YORK.—Syracnse, A. J. Lan- , per Mrs. Townsend, for child in ighai, China, $25; per Mrs. Towns- for children in Chittoor, India, $10; s Mary Jackson, for child in Shang- $30; per Mrs. Townsend, for Bible- er, under care of Mrs. Thomp- Shanghai, $10; Le Roy, Le Roy iliary, including $27 from Mission l, "Little Stars," and $50 from Mrs. . Ingham Stannton, $146.85—Bata- "Doremus" Mission Band, per Miss C. Taggart, $30 — Canandaigua, erce" Mission Band, per Mrs. M. H. thington, $20—Cardiff, Mrs. J. S. enheck, per Mrs. Townsend $10— hington Heights, Mission Band lping Hands," $36.83; S. S. of ch of the Intercession, per Band lping Hands," $50.02—Sonthamp- L. I., Mrs. Edward Sayre, from la- of Sonthampton, $29.50 = ..$398.20

Y. CITY.—Mrs. J. Williamson, col., ding $50 from Mrs. Horace Weh- for Bible-reader in China, $79; Mrs. I. Wiley, per Mrs. Van Meter, for e-reader to the Karens, Burmah, Miss M. Gelston, per Miss Varick Bihle-class of 34th Street Ref. Dutch ch, per Mrs. Rev. P. Stryker, for ation of Mexican girls, nnder Miss kin, $30 in gold; Mrs. D. Van Nos- l, snh'r, per Mrs. T. C. Doremns, Stewart Brown, Esq., Life Member, also Mrs. Stewart Brown, Life Mem- ber, $50, both per Miss Julia Mills; Mrs. Edward C. Chapin, $10; Mrs. George Carpenter, $2; Mrs. Thos. Douglass, sub'r, $20; Mrs. Wm. Spencer, per Mrs. Jacob Le Roy, $100; Miss Tillon, $5; the "Brick Church Sociahle," per A. E. Lewis, Esq., treas., for expenses of hox to Calcutta, $33.39; Miss Anna Baldwin, coll'r, $35; per Dr. Hallock, $2 currency, and $1, gold = $3.38; Mrs. Kent, $10; Mrs. Dr. Blakeman, Suh'r and coll'r, $22; Miss S. Hills S. S. class, $10; Mission Band, "Star of the West," per Mrs. Rev. J. T. Duryea, $31; Miss Mary Kissam, $3; Mrs. J. B. Kissam, $2; Mission Band "Hopeful Gleaners," Blanche Andrews, treas., per Miss S. J. Lee, to support native teacher in Calcutta, $54.25; Mission Band "First Fruits," etc., per Miss Blakeman, to support native teacher in Calcntta, $87.55; a Friend, for vacation expenses of missionaries, $50; Mrs. A., $50; Mrs. Mary Neshit, $5; Mrs. S. Cutter, coll'r, $20; Miss J. Mills, collector, $8.35 = $835 92

BROOKLYN.—"B. C. Cutler" Mission Band, per Miss Messenger, $35.25; Mrs. H. G. K. Calef, coll'r, $21; Clinton ave Cong. S. S., per "Pioneer Band," $100; Mrs. Eli Merrill, Life Member and coll'r, for support of native teacher in Calcutta, $114; Miss A. M. Wescott, coll'r, $36; Mission Band "Morning Star," per Miss A. C. Brower, $54; Mission Band "The Gleaners," per Miss A. T. Wells, $23.50; Mrs. J. P. Dike, coll'r, $37; Mrs. A. S. Barnes, snh'r, $20; Mrs. A. T. Baxter, coll'r, $17; Miss Charlotte Smithers, coll'r, including $50 from Miss Stone, Life Member, $64; Miss Sharp, per Band "Light Bearers," $25; Miss E. B. Ingalls, coll'r, $33; Mrs. Wm. C. Hull, coll'r, $30; Mrs. G. W. Kendall, coll'r, $60; Miss S. D. White, coll'r, $24; Mrs. J. P. Rohinson, suh'r, $20; Fair of 1866, per Mrs. J. P. Robinson, treas., $12.30; Proceeds of a Fair held by the "Cuyler Mission Band," Miss A. C. McHenry, pres., Miss Mary Jarvie, treas., to constitute Rev. and Mrs. Theo. L. Cnyler, and Mrs. Lonisa Frances Cnyler, Life Members, $700 =.....$1,426 05

NEW JERSEY.—Trenton, Mrs. E. J. Hunt, per Mrs. Buttolph, $10; S. S. of St. Paul's church, per Mrs. Buttolph, $20; New Brunswick, Miss H. Hoyt $5; Miss E. S. Voorhees, coll'r, $46; Bridgeton, "Ivy Hall Mission Band," per Miss M. C. Sheppard, Life Member, $100—Elizabeth, "Elizabeth Branch," per Mrs. G. T. Mulford, treas., $54.98—Montclair, Mrs. Edward Sweet, $5; Franklin, Band "Willing Helpers," per Miss Haines, $37.50—Princeton, Miss F. Hutchings' S. S. class, $1.20 =.....$279 68

PENN.—Ladies of Westchester, per Mrs. Rev. Dr. Dickson, (through Mrs. Van Meter,).....$20

DIST. OF COLUMBIA.—Washington, Miss Alice Middleton, coll'r ...$20

OHIO.—Cincinnati, S. S. of 2d Presb. church, per Thornton M. Hinkle, I for Bible-reader, in Madura, India, Mrs. S. J. Broadwell, sub'r $20—Ox Miss Sarah E. Oliver, per C. Ste Spencer, Esq., $30 =.....

LOUISIANA.—New Orleans, J. I Doremus, Esq.....

TEXAS.—Brownsville, J. A. Dow Esq.....

CANADA W.—Kingston, Lizzie I ilton and others.....

Subscriptions for Link.....
3 U. S. Coupons at $20 each = gold sold at 135 per cent.....$1

Total.....$3,4

With warm acknowledgments we mention the receipt of a la box of fancy articles, designed for Miss Nottingham, from th School of the Free Will Baptist Church, Brooklyn, per Mrs. Hor Waters.

A large box of fancy articles from the "Brick Church Sociab N. Y. per Mrs. Darragh. Value, $100 with $33.39 to pay all exper

Pictures, cards and illuminated texts in sets from Mrs. D.

From Mission Band "First Fruits," N. Y., 2 pair slippers v worsted; 1 sofa pillow with worsted; 3 worsted pin cushions work bag; 1 Indian needle book; 2 worsted mats; 1 needle bo 1 head dress; 1 pattern; 2 pair of socks; 2 cushions; 2 bundl remnants; 1 piece of canvas; 1 cap; 3 dolls; 1 dancing doll.

From Mission Band "Helping Hands," Washington Heights, 1 2 infants' sacques; 17 cross markers; 10 emery hats; 3 emery st berries; 1 toilet and cushion cover; 1 shaving paper case; 7 m 1 sampler; 1 doll, bed and clothing; 1 doll's sontag; 1 bead pu sundries.

CONSTITUTION AND BY-LAWS.

PREAMBLE.

In view of the deplorable condition of beathen women, a Woman's ociety bas been organized, witb the following Constitution, under which omen of all evangelical denominations may work togetber efficiently, by stinct volnntary effort, for the salvation of their perisbing sisters:

CONSTITUTION.

ART. 1. Tbis Society sball be called tbe Woman's Union Missionary ciety of America for Heathen Laods.

ART. 2. The object of this Society shall be the evangelization of beathen omen in foreign lands. For this purpose, the Society shall send out and pport single ladies from America (always giving tbe preference to the dows and daugbters of missionaries), as Teacbers and Bible-Readers, *to ain and superintend native women to labor for this object.*

ART. 3. This Society sball be composed of women, and the condition of embership shall be tbe annual contribution to its funds of not less than e dollar.

ART. 4. Any person, by the paymeot of *fifty dollars*, at one given time, ay become a Life Member. A Suoday School or Association donating e same amount, may have tbe privilege of oreating any friend a Life mber. The names of Life Members will be published only in the Anal Report.

ART. 5. This Society sball bave at least One Hundred Collectors, or Subibers, each of wbom shall be responsible for the annnal paymeot of enty dollars, for five years, or until a permanent income of two thouid dollars is otherwise secured, aod the Board shall take especial care keep tbe number complete.

ART. 6. The Officers of this Society shall be a President, a Vice-Presiit, a Corresponding Secretary, a Recording Secretary, a Treasurer, an sistant Treasurer, aod an Auditor; and these (with the exception of easurer and Auditor, who shall he gentlemen), in connection witb four nagers from each denomioation represented in the Society, shall constie a Board, a fourth of wbom sball be a quorum for the transaction of

business at any regular meeting; and this Board shall always be chosc from those who are, or shall become Twenty-dollar Collectors, or Sub scribers, resident in, or near New York city.

ART. 7. The Managers shall be divided into four classes, one of eacl denomination to a class. The first class shall hold office for one year, th second for two years, the third for three years, and the fourth for fou years, and at each Anniversary a class for four years shall be elected, t fill the place of the class whose term of office expires at that period.

ART. 8. Stated meetings of the Society shall be held on the third Mon day of January, March, May, and October. Regular monthly meetings o the Board shall be held on the second Wednesday of every month. Th January meeting shall be observed as the Anniversary, at which th Annual Report shall be read, the officers and one class of the Manage shall be elected, and vacancies in the other classes shall be filled.

ART. 9. At the close of the Anniversary exercises, the Board sha organize and appoint the Standing Committees for the ensuing year. Th Board shall have power to fill any vacancies at other times.

ART. 10. The President, at the written request of five members of th Board, may call a special meeting of the Board; and, at the request of th Board, may call a special meeting of the Society.

ART. 11. Four Honorary Directors, three of them wives of clergymen shall be appointed by the Board, from each denomination represented i the Society. The Board shall also have power to confer this honor upo any officer of an Auxiliary, and upon any lady corresponding with th Society who is eminently distinguished for her efforts on behalf of heath women. Honorary Directors shall have the privilege of participating the deliberations of the Board and Society, without the right of votin All delegates officially appointed by Auxiliaries to attend any meeting c the Board or Society, shall be regarded, for that occasion, as Honorar Directors.

ART. 12. All measures involving the expenditure of money shall requi the previous recommendation of a committee and the approval of th Board.

ART. 13. In the appointment of Teachers, Bible-readers and Nati Assistants, the Board shall have regard to the equal claims of all denom inations represented in the Society, so far as the qualifications of can dates and the condition of the Treasury will permit; but no lady shall sent out except to a mission of her own denomination, where she w receive suitable counsel and protection.

ART. 14. No change shall be made in this Constitution except at Anniversary meeting, and then only upon the recommendation of t Board, and upon the vote of two-thirds of the members present.

BY-LAWS.

1. Every meeting of the Board, or Society, shall be opened by prayer
ıd the reading of Scripture.
2. The minutes of each meeting shall be read at the following one, and,
hen confirmed, signed by the President.
3. In case of an equality of votes, the President shall be entitled to a
sting vote.
4. All orders made for payment on account of the Society shall be signed
the President, and one of the Committee on Finance, and countersigned
the Secretary.
5. The year of the Society's operations shall begin the first of January,
d terminate the 31st of December, when the accounts shall be made up,
d the Annual Report, with the names of all Contributors communicated,
all be printed.
6. The Board shall appoint, annually, the following Standing Commit-
es, viz: on Finance, on Publication, on Nomination, and on Public Meet-
gs. On all these Committees each denomination shall be represented.
The Assistant Treasurer shall be, ex-officio, a member of the Committee
Finance; the Corresponding Secretary, of the Committee on Publica-
n; the Recording Secretary, of the Committtee on Nomination; and the
esident, of the Committee on Public Meetings.
The Finance Committee shall examine and report upon all bills before
y are presented to the Board; shall have a general supervision of the
ances; and shall devise and recommend measures for increasing the
eipts.
The Committee on Publication shall have charge of the printing; and no
ument shall be published until examined and approved by them.
The Committee on Nomination shall recommend suitable persons to fill
vacancies in the Board.
The Committee on Public Meetings shall make arrangements for all
olic occasions, and provide speakers.
. A twenty-dollar collector or subscriber can be relieved from the obli-
ion to fulfil her pledge for five successive years, only by providing a
stitute satisfactory to the Board.
The postage of all letters addressed to the Secretary and Treasurer,
he business of the Society, shall be defrayed; also the stationary and
dendal expenses of the Secretary, Treasurer, and ladies going to a
ign land.

9. The Board shall take care that the support of all those they s abroad shall be properly guaranteed, their salary commencing from period of their arrival at their post of labor.

10. The Board shall make proper arrangements for the comfort and *tection* of their foreign teachers during the voyage, and on their first a val in a foreign land. Unless special circumstances render it unnecess a sum shall be placed at their disposal, to be drawn in case of sickne other emergency. Should a return to America be necessary from failure of health, and by medical advice, the Society shall be respon for the necessary expense.

11. Each lady going out as teacher, or Bible-reader, shall be require sign an engagement in the presence of two witnesses, binding herse case of *voluntarily relinquishing* her situation, or in case of her marr within five years after her arrival in a foreign land, to repay to the B the sum expended by them for her passage and outfit. She shall also the Board six months' notice of any intended change, or forfeit her port for that time.

12. No candidate shall be finally appointed without presenting sati tory credentials, nor without personal intercourse with the Board; before the departure of any one a special meeting shall be held, fo purpose of commending her to God, the services being conducted clergyman.

13, This Society shall hold itself in readiness to respond to appeals sister teachers and schools connected with other Protestant Boards Societies, and to make grants in aid for them; also, for native teac and Bible-women, and for school apparatus, as their funds may allow, making a reserve fund equal to one year's amount for all the salar which the Society is pledged.

14. If any evangelical association, Sunday-school, sewing-circle, or l auxiliary or not, or any individual, shall wish to support a teacher, n Bible-woman, or school, for a certain time, the Board shall make the n sary arrangements, and be the medium of transmitting their funds donors designating the person and field, and in the event of sendi teacher from America, they also assuming all responsibilities.

15. A friendly intercourse shall be maintained with sister societies, Thursday of each week shall be observed by the officers and membe the Society as a special season of prayer.

16. The "Missionary Link," published by this Society, shall be li to reports of the Society, to foreign correspondence concerning he women and schools, and to articles on female missionary labor and cation.

The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Women's Union Missionary Society." Any gifts of this kind sent to Miss S. D. Doremus, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

Elementary School Books.
Scripture Cards.
Picture Cards of Natural History.
Photographs of Celebrities.
Stereoscopic Views.
Alphabet Blocks.
Colored Prints.
Infants' Dresses and Blankets.
Children's Caps, Gloves, Socks and Cockades.
Bags, embroidered in silk or beads.
Shawls, knitted or crotched.
Boys' Coats of Jean, or good print.
Gentlemen's Slippers and Socks.
Dolls, prettily and fancifully dressed.
Simple or elaborate Morning Caps.
Pen-Knives, Pen-Wipers and Table-Mats.
Merino Dresses for Children.
Berlin Wool and Canvas.
Copy-Books, Netting and Knitting Needles.
Ladies' Collars.
Colored Pocket Handkerchiefs.
Black Silk Aprons.
Brown Holland Pinafores.
Remnants of Chintz, Silk, Jaconet, Mull, &c.
Remnants of Ribbon of every variety.
Materials for Fancy Work, viz.
Beads, Worsted, &c.
Spools of Thread.
Work Baskets.
Autumn Leaves Pressed.
Mosses and Seaweeds.

The "WOMAN'S UNION MISSIONARY SOCIETY" was Incorporated in New York, February 1st, 1861.

SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen Woman, and the Saviour addressing her.

FORM OF BEQUEST.

I give and bequeath to the "WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA," *incorporated in the City of New York, February* 1*st*, 1861, *the sum of*
to be applied to the Missionary purposes of said Society.